M2334

Saturday, December 8, 1973

~~BANK~~
GROUP IV
WESTTOWN

MR. NYLAND: So, and here is another book. This time it is Gurdjieff himself. It's a collection of certain lectures or little talks, recorded at the time, written up by the people who heard him from earlier years, and also I think some from the period in France during the war, translations from the French, including what.... Included in that is also what is called The Glimpses of Truth, to which , as you probably remember, Ouspensky refers, and it is a description of a visit of someone, most likely Ouspensky, to Gurdjieff in Moscow. It has been in our hands for a very long time, this particular one and several of the others, and it's a very good collection. It's published by Dutton, and Rory has quite a number of copies available. I would recommend it very much. It gives a certain insight in the style of Gurdjieff, the way he talked. You probably have heard some of those old so-called lecture talks, and although they are not verbatim, and some are based on recollection of the people who did hear them, the collection is worth while, and published here together in the form of notes or references, and it would create for you a very good impression of Gurdjieff, as A man when he talked and what he then had to say. Good language

in the translation even, root language, but very much to the point. So, together with Bennett book, which, of course, cannot be compared to this, this is Gurdjieff himself. So, buy it, if you can. I don't know the price.

So next week I hope to be on the West Coast. Saturday probably at the Land, we will most likely have the same kind of a talk as we have here now. I will also try to have talks there in the form of questions and answers. I think it is much more useful because it really can bring out of the desire on the part of yourself, certain things ~~which~~ that you really want to know, and want to ask about in the presence of others. So that it is not like a private conversation in which you have some questions. You have to select a little bit for yourself what you want to talk about, and others are also there, and the more your sincerity, the less people who are here who are your friends will be affecting you. I think sometimes you can be even more honest, because many times you have an idea that you want to elaborate a little too much, and you want to embellish it. ~~and~~ This, when we talk has to be very simple and to the point also. That is, you have to try to say what is the essence of your own question, and see if you can put it in words, and help yourself to formulate. Underlying of all such questions is always a feeling on the part of yourself. That feeling is a relationship you have towards Work. The feeling has to be expressed within yourself without using words. The formulation is only a mental possibility of trying to indicate what is the result of your feeling on your mind. The honesty will come from your feeling and from your conscience. That what you formulate may be helped by what the mind is as far as clarity is concerned. But in all

the questions you ask, you have to remember that, as a group, we have to have a relationship with each other based on the wish for understanding which is mutual. So that then ~~perhaps~~ your question perhaps is also directed in that way that it has a value for the group as a whole. And many times that your question should even refer to your behavior as a member of a group, and that you see in a group, particularly in discussing things among each other, that you discover what you are, or how you are affected by others, and that it can give you an insight in what you actually represent. The honesty which is necessary is that, on the basis of feeling for mutual wish of an understanding between us, and having in mind the maintenance of Work in an exact form of clarity, that you serve, with that, many purposes. In the first place about yourself regarding seriousness and honesty, and not to put on airs and not to exagerate and not to be hypocritical, but to be very simple about that what really concerns you, and to put it in such words that you yourself are satisfied that you have said what you wish to say. Then an answer can help you, because it may attach exactly to that wish for wanting, on my part, if I do answer, on my part to help you to see what can ~~then~~ be or might be the solution to your question, so that then you can continue, that is, you can continue with your formulation for yourself based again and again on your wish for an understanding regarding Work itself. It should bring out of you and of all of us a very definite desire to see what is your attitude towards this form of Esoteric knowledge. You should be much more acquainted with the totality of these kind of ideas in relation to the totality of wisdom and knowledge and

understanding of a universal nature, and of that what really belongs to your life as a whole, not just as little bits of something that happens to be on this Earth. So that more and more the concept of God, of infinity, of that what is, and that what is always in eternity, that what is the reality of your own life in your magnetic center, can come to the foreground, and then, in talking about it, and wanting to have that particularly...that particular quality appear in your question, it will help you in your life. Because that you will not forget when you really make an attempt, that you want to say something from your heart. And you really wish to understand what it is that makes you what you are now, with all the idiosyncrasies and the forms of behavior and whatever there is of you as a personality, that you become much much more acquainted with the reality of yourself as you live on Earth, and the wish then to use it for the purpose of freeing yourself from that bondage. You see, on Earth, we are subject, as long as the Earth is unconscious, we are subject to the conditions as they exist on Earth. It is a sinus curve with upheavels and going down. There's always a construction followed by a destruction. Sometimes a destruction precedes a construction. A construction cannot continue. There is a limit to it. After some time, it has to be left for whatever it is, and then time will take care of it, if it is going to be destroyed. All the different religions and philosophies which have existed in the history as far as know, related to the Earth, always have gone up and have gone down. They have started, have reached a certain high point, a so-called optimum, and then it has gone down again and many times it was effaced from the surface of the Earth. That is inherent in the conditions of the Earth itself,

because Earth is unconscious. It will not change until the Earth becomes a planet. Then the situation will change entirely also for man, and he will be able then to hold on to many things which now are doomed to fail, and where, in time, he will lose also his attempts, and where he has to start over and over again in order to give a new impetus to his wish. You must understand that you cannot continuously, as yet, be conscious and conscientious; that your attempts always after a little while will fail and will be reduced to nothing, and that in the place of an attempt for wishing to become objective, there will again be a period of subjectivity, and that that is in the nature of it, that is in accordance with the laws of the Earth, that is because there is a law of attraction of this Earth, and every attempt we make has immediately in it a wish for being not what it is supposed to become, but all the time being retained by that what is the bondage which the attraction of the Earth exerts on any attempt. So we must not be disappointed; you must even see that that is the reality of the Earth, and it is the reality of ourselves. That is the way we have to live. That is why it is difficult to maintain an effort. At the same time, that what can be built, is not nature, and when it is built in the form of a Kesdjanian body, and when it can be built in the form of a Soul, it is not any longer subject to that kind of a law, and therefore spiritual existence can be maintained on a certain level much eaiser than an ordinary material one.

To the striving to understand, you might say, the different currents of this civilization as well as other civilizations about which we know a little bit, is not going to last for anyone who wishes to Work on himself, and thus becomes free from such a current. It is

the only way by which you can ascribe to yourself even the possibility of going to Heaven, because that must have a meaning when ~~you~~ we use that as a phrase, that we then are delivered from that what is the bondage, and we say it is the body. It is not always the body. Many times a person can live with a body, when his Kesdjanian body and his Soul body have been developed, so that then the body has a proper place, and will not affect a person any more as much as it does at the present time. That is that the law of gravity pertains only to the physical existence, the material one - not to the spiritual one. There are different laws in existence regarding that, and the law of gravity is not one of them. That is inherent to the Earth, and it is almost, I would say, the law that is quite unique for the Earth itself.

And so when one starts to Work on oneself, it is in order to establish a certain relationship with that what is a spiritual world, so that then, under the influence of that spiritual world, many of the events which now take place, don't take place any more, because they belong, as I say now, to a lower level. If one wishes to grow as a group, and group can continue to exist, when that accent of a spiritual realizations and relationships between people have reached that point ~~then~~ that it is free from the destruction expressed in the material form. You see that is the aim. That is what I would like to see, to what extent we can achieve a little bit of it next year. I'm talking now already about next year, because next week I won't be here. I will be back two weeks from now. That's just before Christmas, and there will be another weekend, I hope, just before New Year. And our discussions will then be different, but in the beginning of the year, we will

remember Gurdjieff's birthday, and that will be a very good indication of what a year for us now should become. I look at the group, then, as a possibility of relating to each other, and caring for each other much and much more than we do now. We are still in processes, a development regarding activities. We still have a hell of a time, because we're selfish, and we don't understand things, and we are quite imature, sometimes very childish. It's all right that we try to put activities in the field, as it were, that we would like to have a tree with many branches, but if some of the branches do not function, and if they, as it were, become rotten, I will have to take an ax and cut them off. I will not hesitate to do that because if they stay, they will affect the other branches, and then gradually everything might become rotten. It's is far better to continue with ten good activities, instead of having twenty-five or thirty a little half way. So next year, I will be very careful to see what we ought to do regarding reorganization, and I promise you there will be several changes which must take place for the sake of the health of the group as a whole. It is not that I want to say I am the arbiter, because I don't have that authority, but it is necessary to understand that we are trying to interpret Gurdjieff, and that in accordance with Gurdjieff and the language we use, we should be positive and we should be united. And there cannot be any toleration of this so-called periphery where there is too much deviation already, and where there is a certain kind of cancer that I don't like to have extended to the kernel of the group. We have to learn to understand that, and really if you wish, to belong, and as I've said many times, to have the strength, when you don't wish, that you say so, and that you go away. I say again, it is not too

much to ask that, because we have it in our hands to arrange this group the way we wish in accordance with this kind of solidarity, and that is absolutely necessary. The solidity of oneself extends to the solidarity of the group, and we cannot have continuously too much diversion, too much negativity, and too much gossip. I say this because that's the motive for next year.

And maybe you want to talk now about Work, and maybe you have questions. So whoever wishes, ask.

Judy Benowitz: Mr. Nyland,

MR. NYLAND: You have to speak loud because I don't know how these mikes are now set up. I think they're all right. Yah? Good. But at the same time, speak loud enough.

Judy Benowitz: It's Judy Benowitz

MR. NYLAND: Yah.

Judy Benowitz: Mr. Nyland, sometimes I can recognize very clearly that I have enough energy in the form of a wish to wake up, and I can make an attempt that will create an experience that doesn't exist when that kind of an attempt is not made. But I find that there's not much that I can take with me from that to use, that each time I have to start from the beginning, and I wonder what is lacking or what I can introduce at that time, so that there's something that I can recognize as something that now belongs to me and that I can use.

MR. NYLAND: I think you can recognize it over a certain length of time when you have made several attempts which all will stop at a certain point. I tried to explain that a little while ago that it cannot be made continuous as yet, and that you have to be satisfied that you make an attempt even for short duration and gradually try to extend it and have more intensity in that kind of an effort, and a more continuation of an emotional state, as expressed by the wish. But I think, for the time being, that you have to be satisfied by making attempts and letting them go, or rather that they disappear and that you discover that it has gone and that you make another attempt again and again, as long as the energy for that wish exists. At the same time, over a certain length of time, there is an accumulation of certain data, within what I call the objectivity of a bankbook which you have within yourself, that is, treating oneself as a deposit...a depository in which you deposit your attempts in the form of energy. Many times I say it is like putting money in the bank and into your account, against which you cannot write a check as yet, until you have a certain amount available, and then the bank will honor your check. One has to learn to be satisfied, by, in the first place, working in the dark, because you are in the dark, and moreover you would not be able to see any results. But after some time, there are periods of light which then start to open up a little bit and give you a little bit more of an insight about yourself, and for that reason it's very useful sometimes to make statements about yourself and write them up, and after six months read them again to see if what you have written is still to be written at the future time in the same way, or that you would word it differently.

I'm quite certain that if you become sensitive about yourself, and acquire more and more knowledge about yourself...it's not only that you have more facts, but that the facts themselves of experiences which you have as an experience of yourself, that they become clearer and that you can see through them or that they are deeper for you than before. There are many ways by which one can acknowledge the results of Work, and that what is perhaps most important for one in the beinning is a relaxation regarding problems which you have to face and more of an assurance for yourself that you can face them and want to face them, that you don't go out of their way, and also that your fear of living disappears. That, I think, is very much more importance of. Your fear for living, as sometimes caused by people around you in the form of criticism, or by certain circumstances which you cannot handle. In an unconscious state one is very much thrown one way or the other, because there is no rudder to steer the ship. After a period of wishing to Work and trying to wake up, as we say, or the creation of an "I', something takes place within one, giving you much more assurance about yourself, because that what you now know about yourself is more reliable, and it will also, because of exactly the same accumulation of more knowledge, you will have more self reliance, and you will not be as much affected by the opinion of others because your own opinion has more value. And I would never worry about not having any result. Keep on Working and you will see that after some time, certain things that you have not considered before will become apparent, and then you will place them in a category as a result of Work and the efforts you have made. All right, Judy?

Judy Benowitz: Yes, Mr. Nyland, thank you.

_____Mr. Nyland, my name is . I'm fairly new. I've been to about seven meeting. I started in the summer. And this is my first time here, and I'm rather confused. I've been making attempts at Work, but I really don't know that even the attempts that I'm making are being made as they should be made, and...

MR. NYLAND: Have you made any acquaintance with some people here of the group?

_____ : To some extent, a few people, yes.

MR. NYLAND: I would say will you talk to them. When you are new, you see, it may take a little while before you become acquainted with certain definitions or the words we use, and whatever is the principle of this acquisition of the dexterity to be able to Work on oneself, and I think it's better that you have a conversation with someone about that, who I'm sure is quite willing to explain it to you. And also I would suggest, read a little bit more of ALL AND EVERYTHING, so that you get more of a taste of what is meant. I can explain it but there's no particular reason to do it, because, you see, this is not that kind of a group. All right?

_____. Thank you.

MR. NYLAND: Keep your interest. It's worth while.

_____: Mr. Nyland.

MR. NYLAND: Yah.

_____: It's

MR. NYLAND: Yah.

_____: For some reason there's a question in me about, when I, when I, about saying I am, I only do it when I'm in great need or when I'm experimenting and it comes out in the form of a question. I'm not really sure why I'm confused about it.

MR. NYLAND: What comes out as a question?

_____: The words do.

MR. NYLAND: I am?

_____: Yes.

MR. NYLAND: Or does it change to am I?

_____: Yes.

MR. NYLAND: In that way?

_____: Well, that's the way I can transpose it in my mind.

MR. NYLAND: Yeh.

_____: Yeh.

MR. NYLAND: Why do you?

_____: I don't know.

MR. NYLAND: Oh.

_____: I'm not sure what...

MR. NYLAND: I am, in its simplest form, simply means that you exist.

_____: Yes, but I'm a little confused, I think, because I think that I want to find out that physically I exist.

MR. NYLAND: Which is right, and you can continue with it. You can even say but I am, to undo any kind of a question before. You understand?

_____: Yah.

MR. NYLAND: Then, after you get acquainted with that, and don't do it when you are in such need for it. I would simply do it several times during the day, but I am, so it closes up certain thoughts and feelings, and you come to the realization that you exist, also physically, and perhaps whatever there may be spiritually, or as something that you can call the beginning of your feeling becoming free from a wish to express yourself. Then you can emphasize 'I', and you can emphasize am. And if you really want to delve into that, to really become a little bit more acquainted with what is meant be that phrase, and it can be used sometimes symbolically, of an 'I' existing and an am existing. And when you then emphasize 'I'. when you really are inclined to have a relationship with that what is above, or that what really could motivate you in a spiritual sense, this 'I' can become the equivalent of that what you wish to create for yourself. And that sense, it represents something different from your ordinary amness. So I live, as it were, with the 'I' in a relationship towards that where I would really wish to go if I knew how to reach it. It means really, philosophically, that I'm satisfied with what I am, to the extent that that amness is me on this Earth, realizing that perhaps there is something else that is also necessary besides this ordinary existence, and that then the emphasis becomes more and more on that what is not as yet developed sufficiently, and which I now wish to develop for the sake of becoming more of a man as I should be, and all kinds of different interpretations that can be connected with it. Sometimes I say "God is," in which then I wish God to understand for me that I understand Him in the way he is, simply because the acceptance of myself for what I am. Make it simpler. It is not a question. It

is an affirmation of your belief.

_____: Thank you.

MR. NYLAND: All right.

Ethel Hemsi: Mr. Nyland.

MR. NYLAND: Yeh.

Ethel Hemsi: It's Ethel.

MR. NYLAND: Yes.

Ethel Hemsi: The last few days I've been very open in my feelings, but I've been unable to translate that into Work, and I've thought a lot about, I've had thoughts about Work, but I can't relate that to my feelings.

MR. NYLAND: Your feelings will come in after you've make up your mind that you want to Work. You can go a little step further, that before you can make up your mind, you have to have a wish to make up your mind, well that's a little quibbling with words. The thought of Work comes to you, and in that particular state, perhaps, at that time, you would like to make an effort. If you don't want to make an effort, no feeling will help you, because the feeling, if it has to be followed by an effort, has to be translated into some form of clarity of what you should do, and that will take

place in your mind. So if it is just a feeling, continue to live with your feeling, because it has nothing to do, at that time, with Work itself. If, on the other hand, there is a translation of that kind of a feeling, or at least part of the feeling, into a wish to Work on yourself, then you create something else that will carry that feeling to a different level, so that the feeling then becomes, you might say, intended for a different purpose than only having a feeling for yourself, and that is expressed in the wish to create something that is objective, again, this feeling wishing something of an objective kind to be near you, towards which you then not only could strive, but from which you would expect a certain kind of help. Is it clear what you should do?

Ethel Hemsi: Yes, it is. I don't understand what it means to expect a certain kind of help.

MR. NYLAND: Oh, don't you think that an 'I' , as we've talked about many times, could be ~~of~~ guidance to you, particularly when there's a possibility that it might tell you what is good for you and what isn't? Don't you see that the development of an 'I' gradually should lead to that kind of guiding that it is present with you and can help you to make decisions in your life of what you should or should not do?

Ethel Hemsi: I understand that. It just seems so far away.

MR. NYLAND: Yah, it may be far away, but I use that word sometimes, so is Philadelphia. There is no reason why it should be far away,

if there is a chance that sometimes in timelessness, you might reach it. Do you object to have perspectives in your life, even if it is not realizable the next day? Ethel, you're going to live for several years. Don't you think that every once in a while it will be useful to think about yourself when you would be, let's say be 60 years old?

Ethel Hemsi: Yes.

MR. NYLAND: Or is that too far? If it's too far, make it 50. I think, Ethel, it's quite necessary to dream about the future at certain times. It is an aim that one should have, and I say several times, an aim can serve for one hour, and it can be for one day; it can be for a week, for a month, for a year, for a birthday greeting to yourself, and it can be for your lifetime. And even then, that particular aim for your lifetime, may still be extended, if life is eternity. Don't hesitate to think about such things, when they really can be some use to you, because you see, if there is a very definite aim of that kind towards which you want to go, and whichever way you want to describe it, the fact that it exists for you and that you have a wish to go there, can help you in your daily life to attend to that what has to be done, because whatever you will do will lead to that kind of an aim.

Ethel Hemsi: Thank you Mr. Nyland.

MR. NYLAND: All right.

Ethel Hemsi: Yes.

MR. NYLAND: Look at an 'I' as an older sister. You wouldn't mind for one moment to take advice from your older sister who has lived in this world a little longer than you, and has had more experience, and sometimes your experience is a little too green, and you would like to ask your sister, "what do I do with it inorder to make this green experience come out to full blossom?" All right?

Ethel Hemsi: Yes, thank you.

MR. NYLAND: Good.

_____: Mr. Nyland.

MR. NYLAND: Yeh?

_____: It's Fred .

MR. NYLAND: Fred.

Fred _____: I tried to apply what you gave me last week in regard to maintaining a plateau during the week.

MR. NYLAND: The week goes fast, doesn't it, Fred?

Fred _____: Yes indeed sir.

MR. NYLAND: It sounds like yesterday we talked about it.

Fred _____: Yes Sir.

MR. NYLAND: Now how was the plateau?

Fred _____: Well, it was rather a low plateau, sir, although I tried to apply it every day in the midst of my job.

MR. NYLAND: No, that's too late. The plateau is established early in the morning.

Fred _____: That I could do.

MR. NYLAND: And how long did it last, because we only talked about that?

Fred _____: Well, you mentioned it would be quite remarkable if it could last beyond 10 o'clock, and it, except for today, when I was working completely alone, it never lasted until that time. Under these conditions today, I was able to continue, although I sought and tried to apply that kind of thing in the midst of, to maintain something in the midst of the day, I could never really understand a real plateau.

MR. NYLAND: Was it a good level early in the morning when you started?

Fred _____: A few times it was.

MR. NYLAND: Okay. As long as you know what is meant, you try it again for a week. When you have it, that is when you experience that kind of a level early in the morning which may be because you're extremely grateful for being alive, or you see possibilities in the day to which you can attend, hoping that you can actualize such possibilities, that it can give you sometimes such desire for the correct use of your life, that because of that, you are not living in seventh heaven, but certainly in the first heaven, a little bit. You see, if that happens, you try to anchor it. You establish for that plateau much more solidity, much more strength, You dwell on it a little bit to see where it shakes. You may know a plateau is like an outside porch of a house. When you walk on it, it may be shaking a little bit, because the foundation is not so solid. You walk on it a little longer, in order to find out where are the weak spots. What is it, perhaps, that at such a time comes up in your mind that you're afraid of that might disturb that particular plateau, the level. Could you do that, because there are certain thoughts that will not allow a plateau to last very long. Thoughts of worry, thoughts bordering on anger, thoughts that have to do with certain injustice which has been done to you, thoughts that have to do with conditions in the world which have affected you, and you do not understand and you wished they would not happen, or have happened; things of that kind or an ordinary natures, sometimes thoughts of certain people can already lower your plateau almost immediately, so that it disappears. Try to avoid, if you can, try to fill your mind with the idea of life, of God, of caring, of real wishing to be healthy, of the utilization of the energy as well as you can, that is as efficiently as you can afford it, to be

in a good state physically; if that could be helpful, it will also help that plateau. But do it again for another week, will you Fred?

Fred: Yes, I will sir.

MR. NYLAND: All right.

Kurt: Mr. Nyland?

MR. NYLAND: Uhhum?

Kurt: It's Kurt. I feel that I really affected an influence by outside impressions and things that happen to me, even in regard to Work, and I'm reminded many times and influenced many times and remember to Work based on those kinds of outside influences, ~~but~~ what I want to try to do is to find a way to somehow come closer to something that would be more permanent in me, as a wish to Work on myself.

MR. NYLAND: Yes it's right Kurt. I think it is the problem all of us face, and we all have that kind of a wish, that we could continue, that it would last a little longer, and that we would not be as much affected by outside conditions. It's not only the outside conditions which affect one. It is also that what is already in your mind which starts to function. You have to learn a little bit about what actually takes place, when you would like this particular condition to exist. You have to see it as two possibilities which exist at the same time; that is, an unconscious

state which takes care of your ordinary life, and a conscious and conscientious one which is interested in further development. That would be an ideal situation in which you would find yourself under the influence of both, where there is one drawing towards an unconscious state, and another attraction towards the conscious one. But, in any event, for a little while, you have to look at it as something that is separate, or that takes place within yourself by means of different departments, which function separately, although they may be contained all within yourself. It applies to your head, and it applies to your heart and solar plexus. In your head, there is a difference between functionings into the different departments of the brain, and the conscious one is simply in a certain section about which one doesn't know very much, but it is almost overshadowed by the tremendous quantity of other departments in the brain also in the thinking process and engaged in the thinking. The question of feeling is a little easier, because there is a definite knowledge of the difference between solar plexus and the place where it is and the heart, where ~~that part~~ the heart happens to be. Physically, it is not necessary to have a distinction between consciousness and unconsciousness, because physically it will follow whatever is paramount in the level of a man's personality.

Is that?

Kurt: YAH

(End of Side 1)

SIDE 2

MR. NYLAND: In a person's personality, the physical does not count very much, because it will follow whatever commands there are from the other two. The other two are very important. You

must see that that what can take place in an ideal state has to be learned very slowly. So, instead of accepting the conditions as they are, and which are most conducive for the sake of Work, you have to change gradually such conditions and still maintain your wish for Work. That will take quite some time, because when you wish to change conditions, it does require energy and also your interest is more or less directed to the change of the conditions, and in the beginning there is very little energy left for wanting to wake up or for the creation of an 'I'. After some time, one really learns a little bit more about how to do it, and it is not so difficult then when you want to ~~learn~~ understand what is meant. On that particular experimental road, you try to change certain conditions again and again differently, and keep on maintaining this one fundamental wish of the creation of 'I' or the presence of 'I' or that what is a spiritual development. The conditions can be changed gradually, because unconsciously you have a great facility ~~for~~ of different forms of behavior, and you will find out that after some time, there is very little energy that really need be used for the maintenance of yourself in an unconscious state, as compared to the energy which should go to the attempts for consciousness. There is one thing that will help you. That is your conscience. You have to transfer your feeling to that what is more important for you within yourself. You have to tell yourself not to be satisfied by cheap feelings. When they do occur, and when they are expressed in forms of likes and dislike, you have to tell yourself in an unconscious state, that ~~it~~ that is not becoming or that it is not conducive for Work on yourself. With that you transfer whatever feeling energy there is within your heart, and this means an enlarging

of the realm where your feeling operates. The more you will allow forms of life to be considered by yourself, and the wish to help that life existing belonging to other people, belonging to plants, belonging to animals, belonging to the living organic world, the more there is a chance for you, that you realize that that kind of a feeling is an emotional one that has to come from your heart. And because there is such a difference between the solar plexus functioning and your heart, you will be able to hang on to it, or hold on to it, much longer than you can do with your mind. So, this is the problem. I want to have the possibility of the existence of an 'I'. It has to be fed by a certain quantity of my wish for that purpose. At the same time, I want to give that wish a certain standing from where it operates, and if it can operate from the real desire within my heart, it will last much longer, and then I can start, while it is going on and while it has a momentum, to take in certain ordinary movements of my body, very simple ones, not much more than just moving some hand or an arm, or walking with one leg forward and the other, and so forth for quite some time, so that you are used to the functioning of your physical body, because the other two, you see, become already engaged in the division of that what is necessary for the maintenance and what is necessary for the wish to Work on yourself. You understand that, Kurt?

Kurt: Yes, sir.

MR. NYLAND: Try it. You will see. It is not so difficult. It sounds a little bit theoretical even. It isn't at all. When you

once start, it becomes extremely practical, and you can stop it and go on with it at any time that you want. Don't be foolish and try it in conditions which are completely useless, where there is no possibility whatsoever, but do it at certain times when you really have a chance, that you feel that you can maintain this conscientious state within your heart, the consciousness of a certain amount of aim that you have in mind, and together with that a maintenance of your physical body in ordinary activities. All right?

Kurt _____: Thank you.

_____: Mr. Nyland?

MR. NYLAND: Yeh?

_____: How can you just discriminate between times which are conducive for Work....

MR. NYLAND: By experience, , by trial and error. No one can tell you. You are the only judge. You have to make many of that kind of experiments, time and time again, in different conditions, whenever you happen to think about it, and it may not be a good time, you try it just the same. You find out if you cannot do it. It is an experiment, you might say, that fails. But it is very important that many experiments are conducted, in order to find out if one or two of them, those that really will work. It's very much like an analytical method in chemistry. You know when

the medicine 606 was discovered, it meant 606 experiments before he found what he wanted to find out. It is that kind of Work. Gurdjieff mentions it time and time and time again. It doesn't mean that it is always a success, but the fact that it is not successful is worth while, because you know next time you won't do it that way. You always hope, of course, that when you're not successful now, that maybe 6 months from now you may be, and it's quite possible that you can, but in the process of such experimentation you have your 'I' grow much stronger, so that after some time, you will be able to use certain conditions which you couldn't use in the beginning. Otherwise there is no other rule for, no book will tell you, no person can tell you. All you have to do is for yourself to find out what is the right thing for you, because the conditions for you may be quite different for someone else.

_____: I feel like there's a real battle in a certain way, because the conditions that seem from my experience to be most conducive for really Working, are very often conditions which I would not like to face at all in terms of my ordinary life.

MR. NYLAND: They only give you inclination to try to do it in conditions, which as you say, are not very aggreable for ordinary life. That's a little bit of a form of heroism for yourself to try to prove to yourself that you can do it. It's a little childish. Do it first in the times when there is really no particular decision one way or the other regarding the experience of that unconscious part of your life, which is aggreable or disagreeable. It doesn't

matter. Most cases, when it is a habitual way of behaving which has already no mind in it, it is very good for this kind of an experiment. And I wouldn't worry too much about if it's agreeable or not. Leave alone when is the best time for Work for yourself that you now know. You want to uncover how many more possibilities exist, so don't limit yourself. You see if the conditions are easy, it depends really on the intensity of my wish, if any kind of so-called experiment of that kind will be successful. I can also say when it is a little difficult and there is friction, there is, of course, energy available for that, but that is a little more intricate process, because it means that if that energy is there I have to convert it for that kind of a wish. If I start out with a wish, that what is the wish for the creation of an 'I' has already a vibration rate which is different from an ordinary wish. But you won't be able to get away from having to do the experiement, having to make attempts and many, many of them. And it is one of the best forms of self study. All right?

_____: Fine.

MR. NYLAND: Yeh.

Roberta _____: Mr. Nyland?

MR. NYLAND: Yah.

Roberta _____: It's Roberta.

MR. NYLAND: Yah.

Roberta _____: I wish you would talk some more on the difference between the possibility of evolution and growth which one can attain from developing a real 'I', and that kind of development which one could attain through becoming a channel for human forces .

MR. NYLAND: Darling, the development in the case of becoming a channel, if the development means growing up and developing a kesdjanian body or a Soul, is when one is a channel almost minimum. It is not the way to do it. It is possible that by being a channel, the purer the channel is, the more freedom there would be regarding oneself. But it is an extremely difficult road, because together with wishing to be a channel, there is definitely a wish to make as good a channel as one can make, and that involves partiality. One becomes identified by wishing to become a good channel in the eyes of the Lord. And so it is almost diametrically opposite to the wish of becoming impartial. Now, it is possible, in being a channel, and being pure, so that that what flows through, as it were, as a spiritual force, is not affected and remains pure. That then, in that process, one can see oneself as really being nothing else but a channel, and that because of that, one's relationship towards oneself can become more or less, let's say more humble than before. There is a possibility. I say it is difficult, and also by the utilization of oneself as a channel, like in healing, there is a possibility that one becomes much more acquainted with oneself and the difficulties that are in the way of being a good

channel, and then the possibility is that that what one is can develop to a greater maturaity in a shorter time. Those are the only possibilities where a channel can be useful for Work, as we define it. Compared to the actuality of a Work effort, it's entirely different, because a Work effort immediately places on the foreground impartiality, and places definitely on the foreground, when one wishes, the question of simultaneity. Simultaneity is our worst, that is, the reason for simultaneaity is to overcome our worst enemy, which is the mind. The mind remains in existence when one is a channel. When one works, the mind is reduced to the present, the elimination of future and past, or the question of timelessness, or the ~~question~~ concept of a moment. And it's extremely necessary to understand that for Work, because as soon as there's any possibility of associative information, any wish to define it, any wish to have to wish even, to rationalize or to justify. The mind is an enemy which kills all results of Work. But when it's there, and there is that elimination of the thinking process entirely, then there is room for awareness, and awareness is the one thing that makes a Kesdjanian body grow, and it will become the understanding for a Soul. Is that clear? I'm not judging healing processes or becoming a channel, but don't start to mix it up with the wish to develop a Kesdjanian body.

Roberta: Thank you. You've helped me.

MR. NYLAND: Okay. One can remain interested in both, and it see's a good kind of interest. It's a better interest than going to the movies or reading the funny paper. I don't say this facetiously, but...

Roberta: There's only one little question which I still have about it, which is that I think that one's personality and one's ordinary self in subjectivity, a similar relation could be made with that getting in the way to be an open channel, and that also getting in the way of one's Work.

MR. NYLAND: What will get in the way of becoming a channel?

Roberta: One's subjectivity, one's identification.

MR. NYLAND: Oh it always will be in the way. When you want to become a channel you have to be a channel in the eyes of the Lord. That is, you have to see that you really become as if nothing, and only a channel. But I say there is some human quality connected with it, particularly when the thought is there that one wishes, by means of the thought being present to that, and when one can use even such words which have no particular meaning, because one remains identified with the wish to become a good channel. You start to define it, and then your impartiality is gone, and the associations are all the time there with anyone who wants to heal. There's constantly the wish that the channel will be serviceable for the person who is being treated.

Roberta: Okay. Thank you.

MR. NYLAND: All right. Yes Manocher.

Manocher Movla: Tonight, many times I find myself I am objecting

to the people's unhappy state as it seems to me, and I use my feeling for that purpose.

MR. NYLAND: Say it again, when you are...

Manocher Movla: I see myself I am reacting to the seeing people in unhappy state, and then I use my feelings...

MR. NYLAND: Wish to help

Manoucher Movla: Yah.

MR. NYLAND: Right.

Manoucher Movla: And I don't know how to use even the right...

MR. NYLAND: Yah. That is always the difficulty.

Manoucher Movla: All , I see always, I'm wasting my energy in seeing the previous behavior I have which my mind does not accept it. I waste some energy to adjust that in the eyes of the others.

MR. NYLAND: What is wasted in that, ~~yourself~~ about the others, or?

Manoucher Movla: ~~The others see~~ my previous behavior . I don't accept or or I start right away if my behavior wasn't right with another person, then...

MR. NYLAND: Were you the cause of their unhappiness?

Manoucher Movla: That's two different cases.

MR. NYLAND: Yah, yah, yah, yah, I just wanted to know.

Manoucher Movla: In the first one no, I wasn't cause, just by seeing it, I react to it, without really even thinking of having wished to have something...

MR. NYLAND: No, no, that's possible, as long as you're not involved in it, and only at the time when you realize someone is unhappy and you wish to help. It is quite right. The case is quite different if you are the cause of that kind of unhappiness.

Manoucher Movla: That is first case.

MR. NYLAND: Okay.

Manoucher Movla: Which I'm not the cause.

MR. NYLAND: Then the question is how to help.

Manoucher Movla: Yes.

MR. NYLAND: Then it doesn't have to do anything with your previous state, because there is a case of someone needs help, and you are immediately aroused that you wish to help.

Manoucher Movla: First the help how to...

MR. NYLAND: Another question. If you wish to help you have to be capable of helping, so if your previous state was a little bit more disturbed and not at all in the direction of wishing to help, you might have a little time to adjust yourself to it, to the possibility of wishing to help, but you can do that when there is enough wish. All right? Now we are at the point where you have to make up your mind or you have to know what to do, how to help. Right?

Manoucher Movla: Yes.

MR. NYLAND: The difficulty is you have to enter into the state of the other, in your thoughts, of what you imagine is causing the state of unhappiness. Many times you do not know it, and many times even if you ask for it, they won't tell. So one has to have a certain amount of knowledge to judge the form of behavior as to the cause, why that behavior is causing that kind of-- why the cause is making a behavior to be expressed in such and such a way. But assume for a moment you know the cause, and you know also how it is expressed, partly because you know yourself that kind of experience. You still have to know how to use your knowledge of that in such a way that it becomes acceptable to the person who perhaps needs help but may not wish it. That's one case. Another case is, they know they need help, but they don't wish it from you. So you have really certain things against you, until there is a question on the part of the person who suffers, who needs help, wishing to ask

you to help. Then, it's quite a different thing, because then that person is willing to accept almost any kind of a form that you have to employ in order to help, because they've asked for it, and they're looking for something which is given by you with the best of intention. Even if it is not immediately successful, psychologically they will be affected by it. But you see the difficult is this , because the third reason why it many times cannot happen, is that one has a feeling that one wishes to help; one believes one can help, and there is a certain pride ~~being~~ connected with being able to help. And that I think is the greatest difficulty. It's not conceit; it's only a certain happiness that one has, that you say to yourself, thank God I can help. And that creeps in once in a while and it spoils it. The solution is a simple one. I consider a person who needs help; I study that person first a little to see what I can deduct, that is deduce from the condition in which it is; see therefore those similarities that I know about. I start not in a direct way of wishing to help. I start to find out what might have caused it, in a very indirect way asking, so that then the person will tell me what was the cause. When I know really the cause, and the person who has to be helped is willing to say it, you have already opened a road as a relationship between you and the person you wish to help. And then almost anything you will do, in kindness, will be useful. All right? It's an interesting question Manoucher. It does come up many times, and sometimes it is so frustrating that you have a wish to help and it is just refused, and you don't know why. All right?

Ed Luttropp: Mr. Nyland?

MR. NYLAND: Yah.

Ed Luttropp: Ed.

MR. NYLAND: Yes, Ed.

Ed Luttropp: Concerning your answer to Roberta, I wondered how this might apply to a person who may try to be a channel for a period of time in the day, during a period of prayer, and then that period.

MR. NYLAND: During a period of prayer, is that? This was not that just a channel ?

Ed Luttropp: This is not...

MR. NYLAND: That kind of a channel?

Ed Luttropp: During a period of prayer of wishing to be a channel.

MR. NYLAND: Now, a channel, when it is to be used as a channel has to have an aim for that channel, so that force--the life force can go through it for that purpose. One can pray for it that one could become a channel, but then still the channel has to function.

Ed Luttropp: And after this then, during the rest of the day, trying to Work during the rest of the day in the recommended way.

MR. NYLAND: No, we were talking about the activity of a channel.

You, know. You mentioned the prayer for being a channel. That, of course, by itself, is a prayer, and it may lead to become a channel when it is needed or when it is asked for. She was very definite about the purpose of the channel, because meant for her, in her question, the question of healing.

Ed Luttropp: I didn't mean...

MR. NYLAND: I know you mean channel in a different way.

Ed Luttropp: Well, I didn't mean to phrase my question in a way so that it would leave out healing.

MR. NYLAND: No, I know. That's why I say don't misunderstand her question. It's all right to talk about being a channel for different other purposes, for, let's say, the communication of a certain amount of knowledge, which one wants to send to someone else, in order to help such a person, or the explanations of Work which can come through a person then being a channel for that kind of a knowledge to be diseminated.

Ed Luttropp: Then the answer would be different?

MR. NYLAND: The answer really belongs much more to what one is for oneself, affected by Work, and the appearance of oneself which then becomes, because of that appearance, a channel, hoping then that that what is a person as affected by or influenced by Work on himself, is obvious to someone else, or noticed by someone else, that that is a result of Work, and because of that could become

inspirational.

Ed Luttropp: Thank you Mr. Nyland.

MR. NYLAND: All right. A channel is then the state in which one is, representing that what is alive within oneself.

Ed Luttropp: Thank you.

Mark _____: Mr. Nyland?

MR. NYLAND: Yah?

Mark _____: It's Mark.

MR. NYLAND: Who?

Mark _____: Mark.

MR. NYLAND: Mark! Yes, Mark.

Mark _____: It seems last week, when I spoke to you last Saturday, I tried to Work in situations that you talked about. I haven't worked at my job, just the times like that you spoke about, simpler, and certain times during the week, I'm reminded of Work by seeing my hands of part of my body in a certain way, usually when I'm still or not doing anything, and it appears to be unusual or a little bit alien, and I remember...

MR. NYLAND: A little bit what? Alia, huh?

Mark _____: Alien. I remember from the meeting that you spoke about moving the hammer after seeing-- I tried that at times that I saw that, and I want to know if at those times, was that, when I saw my hand or whatever in a certain sort of a way, was that actually reality. I was never able to maintain it, making an attempt or moving my hand because-- should I look for that at all?

MR. NYLAND: No, Mark, no Mark, no, no, no no. At the time we talked about the hammer and nails was because that is something that is a daily activity for you, and the real reason for mentioning it is that when it does happen, and it did happen several times, it might be a reminder for wishing to Work. In itself, the hammer has no esoteric function or even knowledge. It's just an ordinary hammer which happens to exist in this material world. The purpose for talking about it is exactly the same as an alarm clock in the form of a movement or a facial expression, which simply then reminds you that Work exists in this world, that it exists in your life, and that maybe that time is a good opportunity to make ~~attempts~~ an effort. So bring it down to the simplicity whenever there is any kind of a reminder, do you wish to Work then or not. And don't consider the hammer any more. That's finished. You see what I mean, Mark?

Mark _____: I'm not sure. I mean.

MR. NYLAND: Look at Work and the reason why you want to learn how

to become conscious. What is it that you wish to do really with it? Why is one interested in making attempts to Work on oneself? It's a very simple one. The reason is that I know I'm not full grown, and I want to grow up to the totality of my potentiality. The reason for wishing to become a conscious and conscientious man is that I have a responsibility which I acknowledge, of taking care of my life which has been given to me, and the utilization of my life as I now live my life on Earth for the purpose of, as I say many times, of freeing that life from the bondage of this Earth, and not wishing to wait until I die, but to see if there is a certain method which can have a catalyzer in it, so that I become earlier during this lifetime free from the bondage of this Earth, so that then I don't have to wait for my death, but I can die any time. Now, the purpose for wanting to Work and become a conscious and conscientious man has in it, not only the satisfaction for myself, if I can call it satisfaction, the acknowledgement of a responsibility that I must do something about my talents, my aliveness, my responsibility for my life, or acknowledging the fact that I am now living on this Earth, but it also has a much larger perspective, that I, as a human being, represent a certain section of life now, and that I believe in the totality of all life existing which culminates in a concept of God, and that in relation of my life which I know within myself, and the life of the totality of God in the universe, that kind of a relationship makes me realize that I'm not only part of it, but that whatever are the difficulties and the obstacles in the way of joining and fusion--and fusing with that totality, I have to do something about trying to eliminate such obstacles. So that the real aim of Work is to Work away the different things that are

now in the way for me to go, as I sometimes then say, to go to God, if I want to use such religious terms. Now if I understand more the purpose of Work, then I will utilize any kind of a reminder which means that I then, being reminded, I can make an effort, and that effort is a step in the right direction towards my ultimate aim. So we simply select a few things like with the hammer, but there are thousands of other occasions during the day that can remind you, and we started to talk about that last week. Not to wait until you are busy with your ordinary carpenter activities, but to do it before, or after, or when you have a little bit of a better chance maybe, or when, as we say, the conditions are a little bit more conducive, or the intensity of your wish can be more fulfilled, because there is less that goes into the unconscious maintenance of yourself. You understand that, Mark?

Mark _____: I haven't tried with the hammer. What I was talking about was making attempts like you had said last week that were much simpler. The situation--the reason I referred to the hammer was just being reminded of that sort of an attempt where I was reminded of Work...

MR. NYLAND: Well, that's good.

Mark _____: by seeing my hand and then I tried to make an attempt and it's like that the quality that is there when I perceive that is not maintained during the attempt....

MR. NYLAND: No, but that is exactly why I explained what I did.

It has nothing with the quality of your hand. It has nothing to do with even maintaining whatever it is. The fact that I want to bring out for myself is the potentiality of something else existing, and in helping to create that to accomplish that kind of an aim, I want something for me to exist in the form of an 'I' which can function then as a reminder or a help for my own development. So that then when ever I am ~~then~~ reminded by a hammer or any other time, I think of Work, and Work means the creation of an objective something in my subjective state. So that is why I mention, are you clear really about what is the real reason for making an effort? Does that clarify it a little bit?

Mark: It does.

MR. NYLAND: Because if not, I will ask you, what do you do when you so-called Work on yourself? It's very important, because there is then a division between this 'I' and it which is your ordinary personality, and unless that is clear, that there is a very definite different kind of a level, the it, that is your body in an unconscious state and the 'I' representing a conscious state. There's a difference in level and one is now in an unconscious state and one would like to develop into or living on a conscious level. In other words, I would like my personality to be changed into an individuality, or I would like to become conscious and conscientious and have a will, instead of having just a little feeling and a little mind and some kind of a wishes. All right, Mark?

Mark: I'll try and use that, Mr. Nyland.

MR. NYLAND: Yah. Try to think about it so that you don't go astray. It is a very simple thing. I make something for myself, so that then what I create can be of help to me when it has grown up. All right?

Clay _____: Mr. Nyland?

MR. NYLAND: Yah?

Clay _____: It's Clay.

MR. NYLAND: Yes Clay.

Clay _____: When we talk about our motivations for Work and it has to do with a freedom and the freedom aspect can only come from an understanding of your bondage or seeing your mechanicality and understanding ~~your-mechan-icality~~ that you're mechanical, it really, the way I see it, an understanding of really what makes us Work, and then you come into contact with other teachers that claim that they can show you or make you aware of what makes you respond the way you do to life, of what kind of laws ~~ea-~~ are involved, but these teachings don't have anything in them that's similar to impartiality or objectivity, where do you place that?

MR. NYLAND: I place it as ordinary knowledge which is very interesting at times, but it doesn't bake me any bread.

Clay _____: It can't go hand in hand with...?

MR. NYLAND: It's all right. It leads up to a certain point, but when someone says you do this and so forth, because I've done it, if he doesn't explain to me how, I will do it, I'm still up against it. Even if they explain to me what I am psychologically or by analysis, I can say thank you very much, I know now that I have a Mother complex, but what will I do with it?

Clay Wow: It seems that when you do see certain things about yourself about how you respond...

MR. NYLAND: That is right.

Clay: in an ordinary way, just in seeing that...

MR. NYLAND: That's right. You see certain tendencies and you become very clear about what is wrong with you, if you can use that word wrong, or at least that you have certain tendencies or characteristics, and you know that now, so you say, "I don't like to be this or I don't like to be that." So you try now to eliminate that what you are. For instance, they tell you you are a liar, so you say I don't want to lie, and you try it. Go ahead and try it so that every time that you do lie, you have to be very careful, careful that you know you shouldn't lie, so you keep your mouth shut. If you wish to try to undo a certain psychological tendency ~~and in its~~ you may be able to eliminate it, and in its place you will have some other kind of psychological tendency which will come up and never was there, and simply is using the energy which otherwise would have gone into your lying tendency and now becomes irritable.

Clay : Even if it's a matter of not actually dealing with yourself as a personality and this tendency and that tendency, but dealing more with certain laws that are involved in making you respond the way you do?

MR. NYLAND: I think that's right. I think even in an ideal case, you can say that you will become a different kind of a person, but all of that, in my opinion, does not lead as yet, to the kind of freedom we talk about. I don't think it will develop a Kesdjanian and a Soul body. It will make a very good man out of you, but it will remain a man on this Earth, perfected but not as yet free, and particularly when I try to undo psychological tendencies I remain identified, and I'm afraid that non identification is a requisite for freedom.

Clay : Thank you.

MR. NYLAND: Yah. All right. And that means the end? To Gurdjieff! I hope he will continue to have a meaning. So good night everybody.

END TAPE

Transcribed: Rita Herman 6/84
ROUGH : " "
1st PROOF:
2nd PROOF:
3rd PROOF:
FINAL TYPE: